Vol. 1. No. 4.

THE

RELIGIOUS HISTORIAN.

APRIL, 1872.

T. FANNING, EDITOR.

TERMS $1.00 IN ADVANCE.

NASHVILLE, TENN.

1872.

PRINTED AT THE BEN FRANKLIN PRINTING OFFICE, COR. COLLEGE & UNION.

THE RELIGIOUS

HISTORIAN.

T. FANNING, EDITOR.

VOL. I. NASHVILLE, APRIL, 1872. NO. 4.

SPIRITUAL LIGHT—No. 4.

HAVING so far in the examination of Spiritual Light, given attention mainly to the negative side of the questions involved, we consider it important to notice matters from an affirmative stand point. To be sure, when we find our fellow creatures wedded to so specious a system as *mysticism*, in any of its phases, it may be well to call attention to its failures and deformities—indeed, to point out its dangerous tendencies—but in order to build up the cause of genuine religion, our appeals should be to the Bible. In this course, we hope to be able to place in plain contrast, some of the most important speculations of the age, with the revelations of the Spirit, as taught in the Scriptures of truth. While we have labored to show that, the various denominations—philosophical and religious—which have professed new discoveries in the different ages of the world, have really made no progress, we should be the more careful to determine the true source of spiritual light.

In the first communications of the Divine Father, plain light bearing words, the sign of ideas, constituted the only medium of truth to man. It is said, "The Lord God planted a garden eastward in Eden, in which he placed man, whom he had formed and commanded him, saying, of every tree of the garden, thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereo

thou shalt surely die." Adam and his wife, hearkened to the voice of the serpent, and became mortal. To the woman, God said, "I will greatly multiply thy sorrow, and thy husband shall rule over thee." To Adam he said, "Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, thou shalt not eat of it, in sorrow shalt thou eat of it all the days of thy life. In the sweat of thy face shalt thou eat bread, till thou return unto the ground for out of it wast thou taken; for dust thou art, and to dust shalt thou return."

Such is the style of the first spiritual lesson given to Adam and Eve. How it is, or why it is, words were alone employed in the Divine economy, to body forth ideas, we profess not the ability to answer. We simply know the fact; and scarcely think it becoming to ask why God made us thus? or why we were not made with *instincts* to teach us, as the lower animals. The honey Bee is a perfect mechanic; and yet, it never went to school, or studied mathematics; and still no architect, has been able to construct a house of so much room, with the same amount of material. The Bee navigates the air, with more accuracy, than the wisest mariner, without compass or observation. God guides every movement. We simply know the fact that God guides the lower animals with infallible certainty; but *how* he directs, we can have no conception. Brutes know Geography, Botany and Chemistry, without study and without effort. We know the fact that the moon influences the tides, and we doubt not she has marked influence upon the vegetable and animal kingdoms; but to what extent and how, we know but little. Such studies may be reserved to occupy attention in the higher spheres, it is enough for us to know that while God has made nature a perfect teacher, in the mineral and vegetable kingdoms, as well as in all the lower spheres of animated existence; man who bears indelibly stamped upon his person the image of his Maker, possesses no natural power, adequate as a teacher. It is said, that in our birth, we are the weakest, frailest and most dependent of all of God's creation. But in our dependence, we have been highly favored by *spirit, mind, intellect, understanding*, or that inexplicable personal identity, which raises us above the brute, and places us sufficiently near the throne of the Omnipotent, to hear and understand the voice of our Maker and kind Preserver. We hold converse with intelligences, beyond our sphere. Man being the only animal blessed with mind, spirit, reason, capacity to investigate truth, and as we believe, the only animated existence that will survive the

"Wreck of matter and crush of worlds." God has seen proper to govern him, not by *instinct, feeling*, or "*natural brute force*," but by *spiritual influence—spirit alone.*

In the present condition of religious society however it is very difficult to satisfy the masses, as to the meaning of spirit, or spiritual influence. Persons long accustomed to the idea that, the *natural* impulses of our fleshly nature, are the workings of the Spirit of God, cannot be very easily taught that spiritual guidance is of quite a different character. Children brought up under the mystic notion that, inspiration is universal, and that the highest evidence of its existence, is in the feeling of the heart, but seldom rise above the influences exercised in youth. *Feeling* is called by persons thus taught, "The naked Truth." They cannot doubt the truth of their honest convictions—the feelings of a sincere heart. Hence, few can be induced to think, to reason, to examine matters of fact. Our Lord said to his disciples, "The time will come when they who put you to death, will verily think that they do God's service." Doubtless the murderers of the Savior and of all the early Christians, thought and felt in their souls, that they were acting under the influence of supernatural force. While we must admit, that the wholesale slaughter of both Romish and Protestant churches, for supposed heresy, was committed in the sincerity of heart, the guiding influence was not spiritual. "God is spirit," and they that worship him, are required to "Worship him in Spirit and in truth." It is proper to say to the people of our age, that while God moves brutes by *feeling*, brute force is never called spirit; and no feeling resulting from emotional nature is recognized by the intelligent as spiritual. That side of human nature, which is governed by feeling, is called the *flesh.*

We regard it as a safe rule to say, that our Heavenly Father, in operating upon man, has always done so, by *words.* By the word of God, the heavens and the earth were made. By his word, he spoke man into being; and by his word, he has, in all instances, enlightened and led our race. The Lord said, "My words, they are Spirit and they are life." David said, "The entrance of thy word giveth light; it giveth understanding to the simple." Ps. 119, 130. Again, "I will never forget thy precepts; for with them thou hast quickened me." But these scriptures merely state the fact that God enlightens spiritually, through his word, but there are questions connected with spiritual light, even through language, which we may never understand. Perhaps, it is not necessary.

The Father enables us to see his marvelous manifestations, without explaining his modes of acting on man. We understand that light is by the truth, but how it is put upon the tongue of mortals, we know not.

Paul says, "*All inspired writing of God is profitable.*" 2 Tim. 3. 16. The Greek is, *Theopneustos,* and may be rendered, "All God inspired writing, is profitable." "Apian" as quoted by Gaussen, says, "The sacred books," referring to the Old Testament, "were written after the *pneusty,*" or inspiration; and Philo, the Jew, who was contemporary with Josephus, calls the Scriptures, "*Theochristic Oracles,*" or, "*The God annointed Oracles.*" This something called inspiration is called, by various learned men, *Theopneusty,* but we repeat, that we frankly own our incapacity to comprehend the manner, in which the Father, by his Spirit, inspired the Apostle Peter on Pentecost, to speak as the Spirit gave him "*utterance,*" or how his language became *Theopneustic.* Suffice it however, to say that inasmuch as all other professedly light bearing agencies, have utterly failed to give evidence of ability to elevate man above the flesh, we should implicitly rely upon the Apostolic declaration, that "God who spoke to the Fathers by the Prophets, hath in these last days spoken to us by his Son." This speaking by the Prophets and the Apostles, constitutes the limit and boundary of spiritual intelligence. We think we are prepared to say now, that through the inspiration of the disciples of Christ of the first century, "All things necessary for life and Godliness, were given." When we examine the twenty-seven books of the New Testament, we are very confident, every department is complete. All true doctrine is set forth in these inspired compositions in a style far surpassing in perspicuity, point and force, the writings of the wisest sages. Every article of belief, is in form perfectly adapted to the humble, the honest and the true of all lands and conditions of mankind. For refusing to believe the plain statements of the spirit, death, eternal death, is affixed as the penalty; and we rejoice in the confidence, that there is nothing required too recondite for the clearest understanding of all earnest students of the Bible. We are also most thankful, that all obligations resting upon us, are so clearly revealed, that who ever will, may walk in the light of God in perfect confidence.

We should not neglect to urge, that while we believe through the inspired documents, contained in the Bible, we can have no

desire to look beyond for more perfect light. Indeed, no one can seek through other sources for light, without first abandoning the revelations of the Spirit given in the scriptures of the Prophets and the Apostles. It matters not as to the pretense for additional revelations, in the very nature of things, the Bible must first be repudiated before any one can seek for things new. Hence, all experimenters, thus far, have landed amongst the lowest ranks of Infidels. We deem it proper, to remind our readers, that while our confidence is unshaken with regard to the sufficiency of the spiritual communications of the Bible, we can but doubt the truth of all professedly new revelations. Hence, we can but repeat, that the revelations of the spirit, which we already possess, constitute the boundary of all light from God, from the invisible world, and of a spiritual character. It may be in place next to ask, where are then to be found revelations, that are new, that are not already plainly set forth in the scriptures? Are they to be found in the miraculous professions of Romanism, or Protestanism? Roman Catholics, have never hesitated to contend, that wondrous manifestations, have been witnessed in the various ages of the world since the death of "the beloved disciple John," and to this hour, they have utterly failed to add a single new ray of light, to the Apostolic measure. It is quite as strange, that Protestants, in all their professions of direct revelations to the millions of their converts, have added nothing to the original stock of spiritual intelligence, furnished by the Apostle. But it is really wonderful, that in all clamorous professions, of modern revivalists, Quakers, Shakers, Mormons and Spiritualists, there is not to be found the slightest trace of Spiritual light, not recorded in God's word. We see no alternative then but to conclude, that all modern professions of spiritual light whether, in *words* or *feelings*, are false; are not to be respected, are really the devices of satan to allure the wavering and doubting of our race, and they are productive of the greatest evils to the human family.

ELEMENTARY STUDIES—NO. 4.

In introducing for the examination of our readers, elementary religious studies, we are satisfied that in addition to an acquaintance, with the positive appointments, as found in the New Testament, it is absolutely essential to success to become familiar also, with the great apostacy that began about the close of the first, and was

probably completed early in the fourth century. The kingdom of heaven, or church of Christ, when first planted, was represented as "not of the world," as "the house of God," "the pillar and support of the truth," and embracing the whole family of God in heaven and on earth." The members were "living stones, a holy priesthood to offer up spiritural sacrifices to God, by Jesus Christ." The body was one, the faith one, the hope was one, and the spirit was one. Very soon, however, after this spirithual body appeared, the seeds of discord were sown, and gave fearful indications of fatal effects. The departure from truth was more than intimated by Paul. He exhorted the brethren, "By the coming of the Lord Jesus Christ, not to be soon shaken in mind, or troubled, either by spirit or by word; as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come first an APOSTACY, (*apostasia*) and that man of sin be revealed, the son of perdition. Who opposeth and exhalted himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thes. 2, 2–4.

This apostacy was to be known by one "opposing and exalting himself above God, sitting in the temple as God," and assuming the place of God. Certainly there can hang no mystery about such representations. The man who would dare assume the government of his neighbors family—give rules and regulations for families not his own, would clearly oppose and exalt himself above his neighbor—would, in fact, usurp the seat of others, and claim a position to which he could have no legitimate right. Individuals, or sects, that presume to possess the right of "altering and changing the ordinances of the church," and to make binding on men's consciences creeds and obligations, as Romanists and many Protestants have done, push God from his throne, and sit in the place of Omnipotence, declaring themselves amply qualified to direct their steps in matters spiritural.

"The mystery of iniquity" had begun to work in the days of the apostles. Paul said, "The man of sin and son of perdition shall be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. Even him whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved. And for this cause God shall send them strong delusions, that they should be-

lieve a lie, that they might all be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thes. 2, 8–12.

This frightful picture we are required to study. We cannot excuse ourselves from this obligation upon the ground that, the mystery is too deep for our weak understanding. It was directed to the disciples of Thessalonica, as simple and plain christian people, yet fully competent to comprehend the length, depth and breadth of the hateful representation. We are quite as highly favored as the Thessalonians, and should not shrink from the responsibility of at least attempting to find in the history of the ages, clearly delineated, all that was predicted. A wicked power was to rise, that is represented in the *hierarchy* of Papal Rome, and in her daughters. This power was to profess *"signs"* and exhibit *"lying wonders."* For fifreen hundred years, *signs* have been professed and *lying wonders* have constituted the most valuable jewel in the diadem of mystery Babylon. This miracle of her success is preached as a world's wonder, whose influence should not be resisted. But her members "receive not the truth in the love of it that they may be saved;" and partizans uniformly deny that salvation is through the truth. Many claim a miraculous salvation, direct from heaven, and preach every where in the light of open day that, individual revelations of the spirit are made to them. These signs and wonders are universal in the mother and all her daughters. Can we be mistaken in the application of the word of God.

Should we be spared, it will be our effort to give a connected history of the hierarchy, and so far as practicable, the extent of the evil; but at present, we barely call attention to the subject, with the view of better preparing the way for profitably studying the *principles* of the christian institution. While our contemporaries can be persuaded that all pure religion is confined to Rome and the denominations, of course, they will not look beyond these bodies for truth; but if they can be persuaded that no party can have the slightest support from the scriptures, earnest men will seek the ancient landmarks of truth. The world must look beyond fancy for the church of Christ, and to discover the principles of spiritual truth. Having satisfied ourselves that the apostacy is not truth, and that the Bible is the only source and foundation of spiritual light, we can discover no adequate cause for refusing devotion to the simple elements of the christian religion. The days

of youth are mainly spent in preparation for acquiring knowledge; but after the requisite preparatory steps are taken, the paths of science are plain and pleasant.

In regard to religion, the great difficulty consists in finding the beginning lesson. From what point *must* we start to insure success? Possibly, before attempting the discussion of any positive feature of the christian institution, it would be well to present definitions of two or three words in very common use. It is said by the apostles that, "*We walk by faith, not by sight*," but why employ the word faith, sight, opinion, if no one of them conveys a definite idea? Spiritual Babylon is a wide territory, and wise men are of the judgment that it extends over most of the professedly christian world. There is no question as to the truth of the assertion that, men of the various religious schools do not at all understand each other. When they employ the same words, their ideas differ across the whole heavens. The words Knowledge, Opinion, and Faith, are frequently confounded with each other, and it is rarely the case that they are used without confusion. If scientific men should employ the words Oxygen, Hydrogen, Carbon, Nitrogen and Chlorine, with no specific idea of each, great confusion would be the result, and our schools of science would prove worthless and injurious. We have seen professed scholars who were ignorant of the meaning of the words Elementary substances, Chemical affinity, etc., and with such, the greatest difficulty is to satisfy them that they know nothing of the science they profess to explain.

Mathematical certainty is not contemplated in matters spiritual. All axiomatic knowledge, as "All the parts are equal to the whole. A straight line is the shortest distance between two given points," or two and two make four, amount to positive certainty. No one should assert, he knows with absolute certainty that the dead will live again, or that there is an Alwise God who created the heavens and the earth, and who will finally judge the world. Neither is religion a subject of opinions, speculations, or impressions. Such have no authority in courts of justice; and where truth, or right and wrong are concerned, can have no influence whatever. Paul exhorted his brethren, to "receive each other without regard to doubtful disputations," or rather, differences of opinion. Furthermore, he said, "One man esteemeth one day above another, another man esteemeth every day alike,

let every one be fully persuaded in his own mind." Ro. 14, 1-5. It is most clear, Paul here, inculcates the idea that opinions for or against days or meats, are of no value whatever.

The reference in the passage, cannot be to the use of the Sabbath day amongst the Jews. They were positively required to keep that day, and death was the penalty for neglecting it. Hence, it would have been a violation of every sacred obligation, to say, "Be fully persuaded, whether or not, you will keep the Sabbath day." We are aware that, at least one man supposed it was not a matter of very great moment to keep the Sabbath day, "He picked up a few sticks," and for this violation of a positive commandment, was stoned to death. Nu. 15, 36. Neither could the reference be to the Christian's First day of the week. Whoever trifles with the solemn obligation that rests upon Christians to assemble on the Lord's day to break bread, does so at his own peril. To what then, did the Apostle refer, when he intimated that, there are questions in reference to which, each is to be fully persuaded in his own mind? We answer, that amongst the Jews, there were various days kept as holy, without any command from Moses, and all the Jewish nation had the right to observe them, or not, as might seem to each most suitable. The same latitude is allowable among christians regarding matters, not required, if innocent in themselves. Should one regard every animal and herb, as good for food, no fault should be attached to him; but should a *weak brother*—one more ignorant—imagine it wrong to use flesh, and "eat herbs" only, he is not to be rejected on the ground of this ignorance. He should be borne with, and taught better.

But if things spiritual are not mathematically certain and depend not upon opinion, we might gravely ask, what is the governing principle? We refer for the only appropriate answer again, to the words of the Apostle. *"We walk by faith, not by sight."* We might add that, while neither sight—positive knowledge nor speculation, can be brought to bear on religion; all animal impulses, or feelings, as governing principles, are also excluded. We think we discover great propriety in the conclusion, that religion is wholly under the dominion of faith. In the proper use of the word, we can see nothing wrong in asserting that religion is controlled by faith only. This is quite a different conclusion from that of Luther, Calvin and Wesley, when they assumed that, the blessings of pardon and redemption, are the immediate consequences of abstract faith, to the exclusion of the obedience, which makes

faith perfect. "Faith without works is dead," said the Apostle. Every act of obedience required in the New Testament, is an act of faith, and of faith only. Paul informs us, that "The revelation of the mystery, which was kept secret, since the world began, is now made manifest, among all nations for the obedience of faith." Ro. 16, 26. None but an act of faith, is obedience to God. In this investigation it is quite important to learn, if possible, in what an act of faith consists. Is a mere impression that, we are acting in faith, sufficient? We can answer this question, when we learn on what faith depends. Paul said, "Faith comes by hearing, and hearing by the word of God." The Savior prayed, that "All might be one, who should believe on Him through the Apostles words." John 17, 20. If faith, then comes by hearing the word of God—through the words of inspired men—we should hesitate to honor any mere speculation, or opinion, as the faith of the Gospel. Do not men deceive themselves, when they call their theories and opinions, matters of faith? Is it becoming for any one to assert, I *believe* God will save all men in heaven. Such a proposition has not the slightest sanction in the word of God; and consequently, it cannot be the subject of faith. No man understands himself, when he asserts, that he believes it. The proposition of Paul, "God is the Savior of all men, but a special Savior to every one that believes," any one can understand and believe; but to believe what is not revealed, is impossible. Did any one ever believe, that "God ordains whatsoever comes to pass?" The Good Spirit revealed it not, and we assert that it is not a matter of faith. It is a mere opinion, entertained by very few, if any, and is believed by no one. Is it a supposable case, that any one ever did, or ever will, believe the dogma of damnable depravity attached to infants? We consider it impossible. If these conclusions are correct, the thousands of systems and plans submitted by mortals for religious consideration, are neither in part. or in whole, subjects of belief; but are idle dreams foreign from the sphere of spiritual enjoyment, and are highly pernicious in all their tendencies. He that has a dream, or an opinion, possibly might commit no very serious mischief by telling it, but he that has the word of the Lord, should speak it faithfully. This at least is a prophetic injunction.

If then, faith is limited by what is revealed in the scriptures of truth, and all speculations are to be excluded, the possibility is that honest and intelligent men every where, are much nearer together in religious faith and influences, than has been generally

supposed. Without attempting a description of the matter at this juncture, we give it as our belief, that all christians, so far as they see at all, see eye to eye; and so far as they believe God, they are obliged to believe through some heavenly truth, and consequently, all enjoy the benefits of the one faith. The differences then with good men, certainly cannot be with reference to the faith; but they are in regard to mere opinions of men and devices of the wicked one.

EDUCATION—No. 4.

In our third number we called attention to the importance of Physical training, and in the present issue, we desire to notice

"THE CONNECTION WHICH EXISTS BETWEEN PHYSICAL AND INTELLECTUAL CULTURE."

Why parents, who have become independent, and made their families comfortable by honest labor, are so often opposed to their children walking in their footsteps, we have never been able to satisfactorily account. Is it possible, the severe trials in the labors of the farmer, mechanic, merchant and professional man, dissatisfy each with his calling, and cause all to dissuade their sons from embarking in their parents vocations? It has been said, there is a skeleton in every house; and it may be, that there is true dissatisfaction everywhere, and there is nothing earthly which can fully reconcile us to our lot. This general dissatisfaction, with our particular profession, and our own performances, does not, however, argue, that we are worse than others, or that there is no hope as to the future. Cain, it is true, was sent forth as a "*wanderer* and *trembler*," and we suppose it is well for us that there is nothing on earth, which can fully satisfy us. Wealth and surpassing wisdom, only lead their possessors, to realize the uncertainty of all things human, and their dependence upon One who is higher than themselves. The purposes, however, of life, seem first, to reconcile us to mortality, and secondly, to educate us for immortality.

There is evidently, profound wisdom in the lesson, "Having food and raiment be therewith content." The world can give but little more, but still we seek a better country. Men of the largest worldly acquisitions, find that the things of earth fail to give rest. Riches, however, necessary for accomplishing good in the world, bring with them cares, anxieties, and troubles. Why the Almighty has placed us under obligations to ever strive for things that cannot satisfy, and that never fail to annoy, we possess not the philosophy to determine. It will not be forgotten that, after Sir Isaac Newton, had reached his highest honors in scientific discoveries, he humbly confessed that he felt as a child playing with the pebbles on the beech, profoundly ignorant of the vast treasures, still undiscovered in the mighty deep. Yet in the midst of general disappointment, our happiness, in a great measure depends upon our daily labor. Work—work daily—with the hands, with the brain and with the whole heart, soul and strength, is Heavens condition, of soundness of body and mind, and of every valuable acquisition in life.

"The idle brain" is sometimes facetiously called "*the devils workshop*," but it also may be affirmed; in the most serious manner, that idleness—indolence—-aimlessness-—laziness—sloth—indifference—carelessness and forgetfulness, are very closely allied to the unpardonable sin. It was said of old time, "The wicked shall be turned into hell, and all the nations that forget God," and the Apostle exhorted the saints to forget not to do good and communicate; and assured them that with "such sacrifices God is well pleased."

It cannot be doubted that the physical condition of any people generally, indicates also, the intellectual and moral *status*. In barbarous nations, we see manifested feebleness in muscular strength, deficiency in bone, lack of well developed brain, and great want of every element essential to a progressive and great people. In all communities, deficient in physical power, the standard of intelligence and moral energy, is low. It is a well known fact, youths brought up too tenderly to endure the toils of labor—to earn a support by the work of their hands—are generally incompetent, physically and intellectually, to bear the labor necessary to make scholars, or useful citizens. Consequently it has pleased our Creator to require the human family to "eat bread by the sweat of the face." This is intended as a life of employment, and from the earliest dawn of our existence, to the last hour of life, God demands work at our hands. Physical,

mental and spiritual labor. These are the respective departments of our life service, and such labors are also placed as the condition of eternal life, beyond this stage of our being. Whoever neglects his duties on earth, will be sadly disappointed on earth, and in the eternal state, will bitterly lament the errors of time.

We hold that without complying with the proper conditions of physical development, our mental and moral attainments, must necessarily be very low. Nearly forty years ago, we uttered views adverse to African Slavery, not because of any real, or supposed injury to the children of Ham; but solely on the ground of the positive evils it brought upon the white race in physical and mental indolence; and the many moral evils springing therefrom. For this offence we were prosecuted in one of the courts of justice in the State of our birth; and although vast changes have taken place since, the more we have thought upon the subject, the better we have become satisfied that every effort made to save the white race from toil, but the more effectually sinks our people into imbicility and moral degradation. It seems now, however, that the vice of the world, consists in attempts to live without labor, without care, without physical, mental or moral effort. Although we have spent most of our life in the school room, it is difficult to come to the conclusion, that schools and colleges, however useful, they may have proved, are not the only, or the most important agencies in education. Schools are valuable in their place; but they who rely upon them alone for education, can but be disappointed. To insure success in any calling, natural ability is not always sufficient. There is what is denominated, "*the training department*," which is of immense service. Paul, "kept under his body," or was obliged to live in constant training, to be ready to leave the world with honor. "All" in the races of the ancients "ran" but only one obtained the prize; but in the race of christians, all are exhorted to run by rule, with the assurance that each shall have an eternal reward. With these various suggestions, which we regard as introductory, more than otherwise, we feel some assurance that, the readers attention has been at least directed to the importance of educating the whole man, body, soul and spirit. We consider it not presuming next, to call special attention to the value of *training* in each pursuit of life. It is a radical error, to conclude one is competent for an employment who never studied it. It is true, some suppose that, in the prosecution of the Fine arts, Statuary, Painting and Poetry, nature is a competent guide. We do uot deny that

there is natural fitness, not only as a qualification in the Fine arts, but in every calling of earth; but since Horace wrote that, "*Poeta nascitur non fit.*" The poet is born, not made. History fails to reveal any one who excelled in Poetry, Painting or as a Sculptor, that did not devote his life steadily to the profession of his choice. In the practical, every day calling, of life; training is indispensable. Why is it that, ninety-six out of a hundred of our merchants, traders, that are considered shrewd, are doomed to fail in busines? Is the profession not legitimate? Why does not every one succeed? Deficiency in ability, is the only answer that can be given. If we show that only one in a hundred succeeds, and it is most clear the ninety and nine, would be equally successful if they possessed the requisite qualifications. The deficiency may be for want of physical energy; it may be owing to mental defects, or moral obliquities; but deficiency in any department is fatal to success.

Farmers as a class generally complain of "hard times," and the great masses drudge along in poverty all their lives. Why does success attend so few? The education for the profession is generally inadequate. Youths brought up in luxurious ease are incompetent in body, mind and soul, to make successful agriculturists. When we see a farmer prosperous and happy, we generally find an educated and good man. He may not in the world's sense be educated; but when we examine him more closely, the successful farmer, is always a wise man. When we however, discover agriculturists disposed to leave their farms untilled, and seek the pitiful crumbs of public office, we can but doubt if such are qualified for their own or other peoples business.

We have had distinguished mechanics, and if there is room for eminent success for one, the way is open for all who are worthy. Few in the worlds history have become great warriors; not because there has not been ample room, but because of incompetency, the ninety and nine have failed where one has inscribed his name very high in fame's fair temple. Like conclusions may be predicated of men in the various learned professions. Thousands rise to no respectable position, where one proves himself a man of worth. The sad deficiences resulting from defects in the physical, mental and moral culture in the family in childhood, are usual causes of our misfortunes in life. Comparatively few blessed with the advantages of schools, make scholars or useful citizens. Some doubtless fail, from want of physical and mental

power to bear the work necessary to make scholars; and others possibly fail from the mistaken view that schools; are merely intended to enable the indolent and ignorant to live without work.

In concluding these remarks we might gravely ask, why is it that so few, who start in the race which promises eternal life, persevere in well doing? A simple answer will give all the reasons of failure. The people, the masses of our contemporaries, are not qualified physically, mentally or otherwise to seek for glory, honor or immortality, in order to be made partakers of eternal life. Youths brought up in the service of the flesh, rarely if ever, find it practicable to deny themselves, take up their cross and follow their Lord. They have been slaves to their passions from childhood—their religious impulses, are but fleshly promptings, excited in ignorance, generally by uncultivated, and unspiritual persons, and the slightest temptation quite disjoints all their moral sentiments. A wise man said, "Train up a child in the way he should go, and when he is old; he will not depart from it." Let youths grow up without restraint, without physical and moral subjection, and when of age, "Bray them" as Solomon says, "as fools in a mortar; with the pestle," of regeneration, and the supposition is, they will be eminently qualified for every good word and work. The reverse is generally found to be true. Our people must be educated up to the calling of God, in order to success as men of the world; and more especially to appreciate the religion of the blessed Savior.

ANCIENT AND MODERN CHURCHES.

As much of our labor for some time to come must assume an introductrory character, we consider it quite in keeping with our purposes, to call attention to a few of the most striking differences between the "Churches of Christ," as described in the New Testament, and the churches of the present. We do not mean to institute a comparison between the ancient church and the denominations, as set forth in the Roman Catholic, Greek and Protestant sects; but our purpose is to compare what we consider the best exhibition of the church of the present day, with the "Jerusalem Model."

In the church of the first century, the creed was simple. There was, "One God and Father of all, One Lord, One faith, One Baptism, One Spirit, One hope, One body, One name, One people," and we might add, one purpose. Eph. 4, 5-7. Then all "who had been baptized into Jesus Christ, had been baptized into his death." "They had been buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, they should also walk in newness of life." "They had been planted together in the likeness of his death," in order to be, "In the likeness of his resurrection." "The old man was crucified with him, that the body of sin might be destroyed, that they should no longer serve sin." "Although they had been the servants of sin, they had obeyed from the heart, that form of doctrine which was delivered them, being then made free from sin, they became the servants of righteousness." Rom. 6, 3-18.

The Jews who represented the different nations of the earth at Jerusalem, on the day of Pentecost, when they heard it announced by the inspired Peter, that God had made that same Jesus whom they had crucified, both Lord and Christ." were pierced to the heart, and said to Peter and the rest of the Apostles, Brother men, "what shall we do." "But Peter said to them, repent and each of you be baptized, in the name of Jesus Christ, in order to the remission of sins, and you shall receive the gift of the Holy Spirit. When therefore, they approved his word. they were baptized, and on the same day about three thousand souls were placed together." Ac. 2, 37-38 and 41. "And they continued steadfastly in the doctrine of the Apostles, in the fellowship, in the breaking of bread and in the prayers." Luke added, "and they continuing daily with one accord in the temple, and in breaking bread from house to house, did eat their meat with gladness and singleness of heart. Praising God and having favor with all the people. And the Lord daily placed the saved together." Ac. 2, 42-43. This being the first collection of the disciples of Jesus Christ, or the first church of the saints, recognized in the Scriptures, it is important that we notice the effect of the conversion and the character of the members. As the tree is to be known by the fruit, we must examine the conduct of the first believers, to see what was new in the christian institution.

In the Jews religion, all the male members of one of the twelve tribes, were separated from their brethren, to perform the service of the tabernacle. In consequence of the labor they performed,

they were denominated priests. It would however, seem that, in the new order of things under Christ, all the members performed service from the hour of their initiation. Those three thousand souls approved the word of Peter, were baptized, assiduously persevered in the teaching of the Apostles, in the fellowship, in the breaking of bread, and in the prayers. They were daily in the temple, and distributing bread from house to house, they received their food with a glad and thankful heart. They praised God, and had the respect of all the people. These statements give quite forcibly, the particular service performed by the new converts. From all that we can learn, the only qualification for this service was, submission to the authority of the new Law-giver. As a consequence, the converts were at once joined or placed with the disciples, and all earnestly labored together in the spiritual service. It is also stated, that "All who believed were together and had all things common." Converts belonged to the Lord, and all they possessed earthly, was also the Lord's. The most striking matter in the new order, was that, all the obedient were "Live people." All were workers in the most sacred sense, of which we can have conception.

Peter soon after Pentecost delivered a discourse from Solomon's porch, when "Many of them who heard the word believed, and the number of men was about five thousand." Ac. 4, 4. In speaking of the associated thousands, it is said, "And the multitude of them that believed, were of one heart and one soul, neither said any of them that, ought of the things which he possessed was his own; but they had all things common." Ac. 4, 32.

After the death of Ananias and Sapphira, "Great fear came upon all the church, and upon as many as heard these things, and they were all in Solomon's porch, and of the rest, no one dared to join himself to them, but the people exalted them." "Believers were the more added to the Lord," (or placed under the Lord,) "multitudes both of men and women." "And the word of God increased, and the number of the disciples multiplied in Jerusalem greatly; and a great company of priests were obedient to the faith." Ac. 6; 6-7.

Very soon however, persecution began to rage against the Church at Jerusalem, Stephen, the proto-martyr suffered; and they were all scattered abroad, throughout the regions of Judea and Samaria, except the Apostles." "Therefore, they that were scattered abroad, went every where preaching the word." Ac. 8; 1-4.

In this example, we find about three thousand, five thousand, and multitudes were daily placed together; and afterwards, "A great company of priests were obedient to the faith,"—possibly from twelve to twenty thousand, simply as the disciples of Christ—not preachers in any official sense, scattered abroad, yet all earnestly preaching the word. Phillip, one of the seven, placed in the work of distributing to the Grecian widows, went down to Samaria, and "preached Christ unto them, and the people with one accord gave heed to those things which Phillip spoke; and there was great joy in that city. But when they believed Phillip, preaching the things concerning the kingdom of God; and the name of Jesus Christ, they were baptized both men and women." Ac. 8, 1-12. This same Phillip, next taught and baptized the Ethiopian Nobleman, and sent him on his way rejoicing, to bear the glad tidings into Ethiopia. One of the dispersed disciples named Ananias was found at Damascus, and while there, was specially instructed to lead Saul of Tarsus into the light of the truth. He taught him what to do. He arose and was baptized, and when he had received food, he was strengthened. Then was Saul certain days with the disciples, who were at Damascus. And straight way, he preached Christ in the synagogues, that he is the Son of God." On account of the opposition at Damascus, he escaped from the city, "came to Jerusalem, purposing to place himself with the disciples," but they were afraid, till Barnabas gave information as to his conversion, and work at Damascus. And he was with them coming in and going out at Jerusalem; and spoke boldy in the name of the Lord Jesus, and disputed against the Grecians, but they went about to kill him. Which when the brethren knew, they brought him down to Ceserea, and sent him forth to Tarsus. Then had the churches rest, throughout all Judea, and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Spirit, were multiplied." Ac. 7; 18-31.

In these brief quotations, we have seen the church planted in Jerusalem, and by the dispersion of the members who went every where preaching the word, we have found churches springing up not only in the country of Judea, but also, in Samaria and Galilee. The dispersed disciples "Traveled as far as Phenice, Cyprus and Antioch, preaching the word to none but the Jews only. And some of them were men of Cyprus and Cyrene, which when they were come to Antioch, spake unto the Grecians, preaching

the Lord Jesus; and the hand of the Lord was with them; and a great number believed, and turned unto the Lord." Ac. 11. 18-20. When the church at Jerusalem heard of the success of the Gospel, in the various cities they sent Barnabas to Antioch. When he arrived he exhorted the brethren to cleave unto the Lord. He was a good man, and full of the Holy Spirit and faith, and much people were added to the Lord. Barnabas next went to Tarsus for Saul, and brought him to Antioch, and a whole year they assembled themselves with the church, and taught much people, and named the disciples first, Christians at Antioch." Ac. 11; 20-26. Prophets, or teachers who came from Jerusalem to Antioch, told of the dearth in Judea—of the starving condition of the christians—when the disciples every man according to his ability, determined to send relief to them. They sent it to the elders by the hands of Paul and Barnabas." Ac. 11; 28-50.

The narrative, we need pursue no further, to enable our readers to see most clearly, how the mother church came into existence, what she really accomplished, and the means she employed in spreading the word of life. We have found a church planted by a few discourses of an humble fisherman of Galilee. We have seen a church of "Kings and Priests,"—a people fully qualified to perform all the service of the Lord—spring from very simple elements, into organic life in a single day. We have seen her members, on account of persecution, scattered abroad preaching the word wherever they traveled, and planting churches in every section. Not only so, but we have found these churches planted by the dispersed Jerusalem members also, composed of "Living Stones, and as constituting a royal priesthood, able to offer up spiritual sacrifices, well pleasing to God. We have seen that, the members of these various churches in turn, preached the Gospel in other cities, and built up new churches.

Now the question is, how closely do churches imitate the example of the model church at Jerusalem? The time we think, has not arrived to attempt a full history of the ancient church. We are satisfied that, no correct thinking person can doubt, there has been a very fatal departure from the original plan. Other organizations, to a very great extent, now occupy the place to which the body of Christ is entitled. In our next we desire to show, what progress has been made by modern disciples, in an honest effort to occupy original ground.

CHURCH HISTORY—NO. 4.

PRELIMINARY.

WHAT was revealcd in the Holy Scriptures concerning the origin of the world. and the life of humanity, to the establishment of the kingdom, under the Apostles might be classed as

SACRED HISTORY.

Under this head, we purpose treating of man, and the religious influences, that existed for a space of more than four thousand years. As previously intimated, while we consider the records of the different ages of the world, that antedated the christian, dispensation, as of vast moment in preparatory investigations, they constitu'e no part of ecclesiastical history. "The law was the Schoolmaster," said Paul, to bring the Jews, especially to Christ; and while we may conclude that, what was written of the Patriarchal age, and all that came through the Prophets, served a like purpose, no vestige of church history is found in the Old Testament.

We have endeavored to show that, the six days of creative work, had no intimate connection with the origin of matter, or the creation of the earth. Moses, we repeat, simply stated that, "God first created the heavens and the earth," and after showing the condition of the earth, for the purpose of fitting it up for the residence of man, the six days work followed—each minutely defined—and God rested on the seventh day. In the first place, we regard it very important, to call special attention to

"THE HISTORY OF ADAM."

In the earliest use of language it is evident that, vocal sounds were employed to denote something understood, as characteristic of properties of objects. Hence, the word Adam, in Hebrew may have signified *red* or *earthy*. It was employed to denote the first human being, and afterwards, it was applied to the whole race of man. It was not in strictness, a proper name, as will appear from the fact that, it was not confined to a single person. "God said, let us make man, and let them have dominion." "So God created man in his own image; in the image of God created he him, male and female, created he them." Gen. 2, 26–27. In this

passage, it is applied to the man and his wife; and the most general style is, "*The man*," as "The Lord put *the man* in the garden," "He took *the man*, commanded *the man*," etc. It denotes *man*, in a general and collective sense—*mankind*, the *human race*—but it never occurs in the plural number. Most writers express the opinion that. language originated in the instinctive cries of human beings herding together, like the lower animals. It is true, other animals besides man have been taught to utter articulate sounds, but there is no evidence they ever understood the purport of the sounds as man did. The cry of distress doubtless, created anxiety, but man alone has been able to appreciate the full meaning of the distress notes. There is no evidence, the sounds uttered by brutes, could indicate a knowledge of what was distant. From all the facts, we conclude that language was the direct gift of God in the first instance. Many years of labor are necessary for children to acquire such a knowledge of sounds, as will enable them to converse together satisfactorily. But Adam and Eve seemed to understand the meaning of words and find it quite as convenient to couverse together, as intelligent persons ordinarily do at full age. It is scarcely possible to find a satisfacry reason for assigning Adam the service of naming the animals which were created, upon any other supposition but that which assumes, God at first impressed indelibly upon the tablet of his heart, the meaning of the words necessary for the labor required These doubtless, were the words mainly in use, till the language was confounded after the flood. The Hebrew gives the idea that, "All were of one *lip*, and of one set of *words*." The *lip* was afterwards changed, and confusing sounds were substituted. Since that period, languages have been greatly modified, and new combinations have arisen for which we cannot well account.

The word Adam, was not only used to denote *man*, but also *woman* as we have noted, and the *race* of mankind, till after the apostacy. The Hebrew verb, *Ah-dam* denotes to *make red*. Hence, it is asserted of Zion, "Her Nazerites, were purer than snow, they were whiter than milk, they were more *ruddy* in body than *rubies*." Lam. 4, 7. It seems from this passage that *red* or *ruddy*. was expressive of what is *comely* or *ornamental*. Man to say the least, during his innocent period of life, was considered a very noble creature. God placed him as head and lord of this lower world, and it is possible the powers of his body and mind, were much more extensive, capacious and perfect than at present. He not only

enjoyed the privilege of conversing with his Maker, face to face, but was fully qualified to contemplate his works with pleasure and delight. After the transgression, he was known by the name, *Eeneesh*, a primative word, not used in the singular, and which was modified and softened by the Hebrews to *eesh*, and finally to *Ish*. It was used to denote *man*, or a *male*, in opposition to a female. Hence, it is said by Eve, "I have gotten a *man* from the Lord." Gen. 4, 1.

But from *Eesh* or *Ish*, the word, *Eeshah*, *woman*, *female* or *wife*, was derived. The root verb—*Ah nash*—means to be *sick* or *incurable*. Job 34, 6; 2 Sam. 12, 16, and the word *Ee-shah*, woman, has the idea of *sickly* in it. It indicates according to *Gesenius*, *feebleness*, *suffering* and *sorrow*. By a careful study of these words, we may possibly find light thrown upon the *death*, which fell upon the first happy pair, and which has been inherited by their frail posterity.

The history of man's creation, is very simple and instructive, and yet it is all the world knows on the subject of our origin. Philosophy has failed to express, even a plausible conjecture on the subject of creation. On the sixth day of creation, "God said, let us make man in our image; after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them," (as we have already quoted.) In the second statement of the history, it is said, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2, 7.

In the third account it is written, "And the Lord God said, it is not good that the man should be alone, I will make him an help meet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept, and he took one of his ribs, and closed up the flesh instead thereof. And the rib which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, this is now bone of my bone, and flesh of my flesh; she shall be called woman, (*Eeshah*,) because she was taken from (*Eeysh*, or *Ish*.) Gen. 2, 18-23. It is reported that, "God planted a garden eastward in Eden, and there he put man whom he had formed, to dress it and keep it. And the

Lord God commanded the man, saying, of every tree of the garden thou mayest eat, but of the tree of knowledge of good and evil, thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die." Gen. 2, 8-17. The woman was persuaded by the serpent, to partake of the forbidden fruit, which grew in the midst of the garden, and she gave it to her husband, and he also did eat. Their eyes were opened." For this deception, the serpent was "cursed above all cattle, and above every beast of the field," said the Almighty to him, "I will put enmity between thee and the woman and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel."

To the woman he said, "I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children, and thy desire shall be to thy husband; and shall rule over thee." To Adam he said, "Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, "Thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it, all the days of thy life." Thorns and thistles shall it bring forth to thee, and thou shalt eat the herb of the field. In the sweat of thy face, shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." "And Adam called his wife's name Eve, because she was the mother of all living." Gen. 3, 14-21.

A full discussion of all the points brought to view in these quotations, would require much more time and space than we can give, and therefore, we must satisfy ourselves, with a very brief notice of a few matters, which seem to us most important. The creation of man from the dust of the earth, very far surpasses all our conceptions of creative power. It is enough to know that, God did it. But to connect a thinking, intelligent existence with clay, is most wonderful. No marvel that David could say, "I am fearfully and wonderfully made; marvelous are thy works; and that my soul knoweth right well. My substance was not hid from thee when I was curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect, and in thy book all my members were written." Ps. 139, 14-16.

Again, David exclaims, "What is man that thou art mindful of him? and that thou visitest him"? Ps. 8, 4. It is said, "Thou madest him a little lower than the angels, thou crownest him

with glory and honor, and didst set him over the works of thy hands. Thou hast put all things in subjection under his feet."

It is perhaps needless to further dwell upon the miraculous aspect of man's existence. While we write upon the subject, we feel conscious that we are able to comprehend none of the wonderful works of God. How he moulded the clay and breathed life into inanimate matter, and made man a living soul, we ean have no conception; but our Father in heaven is wise, and has done all things well.

1. It is said man was made in the *image* of God. What are we to understand by the *image* of God in man? Modern theology says, this is a "Spiritual image," in which man was created, but was lost in what is called, the fall. Paul says, "The first man is of the earth, earthy; but the second man is the Lord from heaven," and we see not how an earthly and unspiritual being, could die a spiritual death. But Paul informs us that, this image in which man was created, he still retains. *"Man is the image and glory of God."* 1 Cor. 11, 7. It would seem from this statement that, the image of his Maker, is as indelibly stamped upon man as it was on the day he came from his plastic hand. If the reference was to an *intellectual* likeness, we can scarcely conceive of a resemblance of what is not material. God is spirit, but not man. Our Heavenly Father, is represented as a person, and Paul says, his son Jesus Christ our Lord, was "The brightness of his glory, and the express image of his person." He. 1, 3. Jesus Christ came to reveal his Father to the world in his own person, and hence he said to Philip, "When you see me you see the Father." We can only approach God in the name and through the person of his Son. Brutes look to the earth, and all their tendencies are downward, while man, whose Greek name signifies uprightness—looks above, and all his aspirations are upward to God and a better state. We find also difficulty in the supposition of what some call a moral likeness, in which man was made; but it strikes us, that it is possible to find a personal resemblance, to our Father who is in heaven, and whom we humbly hope to see face to face.

2. From the representations of the Scriptures, it occurs to us not impossible, to see pretty clearly the true condition of man when placed in the garden. He could not have been righteous; because this implies righteous conduct. Man had not acted. He was not a sinner—he had violated no law. He was the noblest creature with which the earth was favored, and was made owner

and ruler of the world. He was perfectly innocent; and having doae neither good nor evil, it would be difficult to pronounce him either righteous or wicked. It is true that, Solomon said, "Lo, this only have I found that, God hath made man upright; but they have sought out many inventions." Ec. 7, 26. We can have no conception of this "upright" condition, being any thing more than an innocent state. No guilt rested upon our ancestors.

3. Man was certainly made capable of wrong doing, with powers, and passions well calculated to enable the fleshly side, to overcome the intellectual or spiritual nature. Paul, in fact says, "The creature, was made subject to vanity, (or liable to change,) not willingly, but by reason of him who subjected the same in hope." Ro. 8, 20. The woman most clearly shows in her first rencounter with the serpent, the frailty of the nature with which she was created. An oily tongued deceiver, prepared for the purpose, quite turned her weak head and innocent heart from God, and caused her to doubt the truth of his blessed word. Adam evinced the same weakness in hearkening to the words of his wife; and through this natural weakness, they were both led captive by the devil.

4. What, or who the serpent was, we have no satisfactory information. We have read many theories. but have adopted no one, and we have none. Some suppose the language highly metaphorical, and only referred to some being—perhaps man—who possessed the cunning of the serpent. Others, suppose it was a fallen spirit. This was Milton's view, but for the truth of the fancy, we have found no evidence whatever. We have read nothing of a heaven from whose battlements the inmates were nine days and nights in falling to the earth. We read that, the Lord said, "He saw Satan fall just like lightning falls from heaven." Satan, we doubt not possessed a power over the human family, when Christ came, that was *enervated*, or "*destroyed*," and hence, he possesses not the same influence now. That he who deceived Eve, was a talking serpent, is true, but what or who he was, or is, we have failed to satisfy our own mind, and we wish not to lead any one into conjectures. We suppose if we die ignorant, as to who the serpent is, it will be a matter of no consequence in the day of judgment.

5. Adam and Eve were told that, if they partook of the fruit of the tree of knowledge of good and evil, they should die, in the

identical day of their partaking. We have already seen that they did violate God's positive prohibition, and the question now is, what was the death threatened? Was the sentence executed on that day? God had spoken, and he brings to pass what he says. But did not Adam live hundreds of years after the transgression? Not in the sense he lived before the violation of the law, While there are many applications in regard to the word *death*, there is but one primitive, literal—or letter meaning to it. We have shown, it was not a spiritual death; because Adam was not a spiritual man. But in the day he partook he was to die the death. We are inclined to think this language is a little stronger than was employed by our Heavenly Father. The idea of the Bible, is not that, man ceased to exist on that day; or, that all *died* by him on that day. Whoever reads with care must see that, God told Adam and his partner, "In the day you approach the forbidden fruit, you shall become *dying;* and you shall continue to die, till you return to the dust from which all are made. This is the exact idea of the Hebrew. See marginal readings in all Marginal Bibles. "You shall die,"——begin to die—become mortal, or dying, and continue all the days of your life to die. The Hebrew verb quoted in defining the name of Adam, has in it, we repeat, the idea of sickness and suffering; and the name of Eve implies *sorrow.* Why not call it *death.*

We doubt not that, death is expressive of the separation of what we call soul and body; but this is certainly a secondary, or metaphorical meaning. Job says, "Man that is born of woman, is of few days and full of trouble." "Man dieth, and wasteth away, yea, man giveth up the ghost and where is he"? Paul said, "I die daily," and tells in what the death consists. He says again, "Oh, wretched man that I am, who shall deliver me from the body of this death," or this dying body? Hence, "In Adam all die." All are dying, continually dying; and must continue to die while we live. We read in Revelation that, the wicked "shall be turned into the lake of fire and brimstone, which is the *second death.*" The punishment inflicted upon the Jews is represented as "Wailing and gnashing of teeth, in a furnace of fire." Mat. 13, 42. From these quotations, it occurs to us that, the first *literal* death, consists in the *sufferings* of the present life; and the second death, will consist in the *sufferings* of the life to come. Other meanings are figurative. Man with his lovely bride, was pure, innocent and happy. No sickness had invaded, no sorrow,

had touched their pure hearts. No aching head; or heart, had either felt. Nothing fearful had interfered with them, but in a moment, all was lost, all the world became sad; the heavens above were overspread with blackness, fearful sights and sounds and death walked abroad at noon day.

All the world, still remain under the sentence pronounced upon Adam and Eve; and from it there can be no release, till the resurrection promised by the second Adam. The dead—the sleeping nations, "shall hear his voice, and come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation." In the discussion of immortality, we will evidently have occasion to look again at this mortal existence; or the mortality, or death, which we are so severely suffering. Thanks be to God, for the hope of immortality; when mortal, dying creatures, shall put on immortality. When this corruptible, shall put on incorruption. When we shall be able to exclaim, "Oh death, (mortality) where is thy sting? Oh grave where is thy victory? The sting of death is sin, but thanks be to God who giveth us the victory through our Lord Jesus Christ. Less, we could scarcely say of Adam and his death, in justice to the sacred narrative, we wish to lay before our readers.

"I D'NT UNDERSTAND IT."

Recently we heard in a class of young ladies, the passage read, "*Received ye the Spirit by the works of the Law, or by the hearing of Faith?*" (Gal. 3, 2.) when an intelligent and earnest member remarked, "*I d'nt understand it.*" Upon further inquiry, we plainly discovered that, however earnestly she might desire to understand, the state of her mind rendered it impossible for her to comprehend, the *manner*, in which God's Spirit, is ministered to his creatures. If it was not in *her* power to see the point in Paul's statement, may we not conclude that, the overwhelming masses of even intelligent and honest religionists are in the identical condition of our young lady friend? They cannot understand, how the "Spirit is ministered through the *hearing of faith.*" Why so? What is the obstruction—the insurmountable difficulty? We need not ascend into heaven, in search of a satisfactory answer; neither should we be required to descend into the deep, for a solution of

the contradiction. The answer should be on the tongue of every one, and yet it is distant from many. The plain thought of Paul is, that, the "Spirit of God, is ministered through the hearing of faith," through the word of God. Where is the preacher of any denomination that can understand it? Why not? Why is it so difficult to understand it? No one can understand, or believe contradictions. For instance, no man can believe that all Adam's race will be saved in heaven, and at the same time that the wicked will be lost, The reception of either conclusion, makes it impossible to understand, or believe the other. The great masses of modern denominational preachers. as well as the people generally, honestly think—because they have never heard to the contrary that, the inspiration of the Spirit is *universal* and *direct.* The people have heard all their lives that, the Spirit comes from heaven direct, and that myriads; daily and hourly, receive *direct* from above, spiritual light and influences. With such impressions on the mind no one can understand, or believe the proposition that, "God ministers the Spirit through the hearing of faith." The one or the other position, must be abandoned. What Quaker, Shaker, Tunker or modern revivalist, who prays for the Spirit to fall in a powerful manner upon the people, is prepared to understand Paul, or entertain the thought for a moment, that the Spirit's influence is limited to the words of eternal life?

Before it will be practicable for many of our contemporaries to receive the teaching which says, all spiritual power, and all genuine religious influence, are through Christ, and the appointments of the New Testament, they must be convinced that, the dogma of *universal* and *direct revelations,* is false. If we are not mistaken, the dream of direct Spiritual light, to the masses, is the grand hindering cause, to the spread of the truth and righteousness. This demon must be expelled from the people, before they can possibly understand or believe the Bible.

THE SABBATH.

THIS word signifies rest—in a religious sense, rest from worldly labor. The idea of sanctity is attached to the time set apart. The question has been asked, "Was the Sabbath observed before the giving of the Law"? On this subject, there is much differ-

ence of opinion. Writers who do not believe it was generally observed before that time, say "God rested on the seventh day, but did not command man to rest, and there is no other mention of a Sabbath in Genesis.

In God's covenant with Noah, no day is set apart for the purposes of rest or worship. They quote early writers to prove their assertions. Justin Martyr says, "the Patriarchs were justified before God, not keeping the Sabbaths," and again, "from Abraham originated Circumcision," from Moses, "the Sabbaths." Ireneus observes, "Abraham without circumcision and observance of Sabbaths, believed in God." Tertullian, says the same thing. Justin Martyr says, "The Sabbath was given to the Jews on account of their lawlessness and hardness of heart." Others, again believe, the Sabbath has been observed ever since God rested on the seventh day. They find traces of a period of seven days, which indicate a Sabbath. Gen. 4th, 3: 7th, 10; 8th, 10. The term week, is used in the contract of Jacob and Laban. Gen. 29, 27-28. They urge that from the earliest times, the Egyptians, Arabians and all the nations of the East, have had a period of seven days, and this can only be accounted for on the supposition, that the practice was derived from the common ancestors of mankind. God gives a positive law for the observance of this day in the 20th of Exodus. He says, "Remember the Sabbath day to keep it holy. For in six days, the Lord made heaven and earth, the sea, and all that in them is; and rested the seventh day, wherefore the Lord blessed the sabbath day and hallowed it." This is repeated, Ex. 31st. Here it was incorporated into the religion of the Jews, and made so binding upon them, that if any one picked up wood during its hours, he was put to death. Whoever did any work on this day, was cut off from among his people. Persons now speak of keeping the sabbath, but none who profess the Christian religion are bound by this law. Those who profess to be subject to it—to keep the day most holy, are worthy of death every week. They not only pick up sticks, but set them on fire, and cook whatever they like best. The sabbath day was no doubt included in the "ordinances." Paul speaks in the 2d Colossians, he says, "Blotting out the hand writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." He goes on to say, "Let no man therefore judge you in meat or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days, which are a shadow of things to come, but the body is of Christ." The

Jewish sabbath days were only a shadow of things to come, and as Christ has taken them out of the way, it would seem now to be only will-worship even if we observed them as carefully as did the Jews, C. F.

INSTITUTIONS OF LEARNING.

BEING fully satisfied that schools of every description are either powerful engines of vice or virtue, we feel it due to our reader, to ourself, and to God, to take an earnest interest in them. Next to the church, schools are the most important institutions known, and it is a matter of doubt if they can be very well separated. We are, at least; well settled in the conviction that the best and only safe schools on earth are such as are under the direction of Christians. Schools, indeed, without God, and in which his word is not the supreme law, must be productive of many evils. It is, at least, the right and duty of Christians to have charge of the education of all the children of Christian parents. The command is, "Bring up your children in the instruction and admonition of the Lord," and we cannot doubt that a large portion of labor is to be given to the training of the rising generation. Without, therefore, entering into an examination of places best calculated to improve the condition of children—for whose improvement the saints alone are responsible—we take it for granted that colleges and schools of the various grades adapted to the wants of youth are requisite and adequate for the contemplated work; and, therefore, it is a solemn obligation resting upon Christirn teachers to give them special attention.

When practicable, we purpose furnishing notices of the colleges and schools under the management of the disciples of Christ, and it would be gratifying to be able to give such reliable information in regard to the merits of each, as would enable the reader to arrive at just conclusions.

We deeply regret that in the southern States we have but few schools. During the late war, most of the literary institutions were destroyed, and the country has been kept in so impoverished a condition for the past twelve years, that few institutions have

been established. There are, however, schools—the result of individual enterprise—for the education of both males and females in our country worthy of all confidence. Of these we hope to speak in future numbers.

SCHOOL ADVERTISEMENTS.

To this date, we have given to our readers no school advertisements, and some of our most respected patrons ask our reasons for our course. We would be highly gratified to give notices of all our colleges and schools, if the brethren would adopt a *pure speech* in their publications. The advertisements are not always faithful, modest and becoming. From their general character, one not acquainted with such matters would likely come to something like the following conclusions, viz:

1st. "The location is a perfect El Dorado; in the midst of extended lawns, bubbling springs, gentle brooks, majestic groves, mountain scenes, with pure air and unparallelled health-giving influences."

2nd. "The school is in the finest city, entirely convenient to the most exciting and improving agencies; or in villages of surpassing advantages over all cities; or in neighborhoods evincing the most highly cultivated and refined society."

3rd. "The talent and learning of the teachers far surpass all other countries and schools."

The teachers frequently write their notices to the effect that, "there is no other such institution north or south." The uninformed could but conclude that the world had not previously enjoyed such advantages; but upon examining more closely some of these Paradisical retreats, we discover anything but desirable locations. They are often destitute of the ordinary comforts of life—without good water, pure air, or any positively health-insuring influences. Frequently the associations are vicious and positively ruinous to youth. No one can come in contact with such influences without becoming hopelessly contaminated. Generally, in these flaming advertisements in regard to superior scholarship, the teachers are wholly incompetent, and not a few that we have known, in penning their own eulogies are incompetent to write a correct English

sentence; and in no department are the attainments such as to command respect. But we ponder. We have been troubled at these indications among our friends and our purpose, for the present, is to suggest a few wrongs with the view of encouraging a better course. We would be glad to give our readers the locations and true educational facilities offered in the various schools under Christian influence. We earnestly desire to know what is doing in the various countries of the earth in reference to the education of youth, and more especially are we anxious to co-operate with the people of God in every proper movement for bettering the condition of youth. But little can be done in ameliorating the condition of the aged, but we should ardently labor to improve the young people providentially committed to our charge.

A WORD TO CHRISTIAN WOMEN.

THIS is the title of a little Tract, sent by Bro. Holman, of New York. "There are opportunities for the woman devoted to God to do much good, wherever her lot is cast. She can speak words that recommend her Savior to her friends, and kindle affection for his character. She does not wait for great opportunities to do good, but improves those that are every day occurring. She remembers she is a light bearer, and that her daily conduct should reflect the light glowing in her own heart. She studies God's word, that she may give a reason of the hope within her, and cultivates the art of conversing well in order to win souls to Christ. Beautiful as pearls on threads of gold are the words of the intelligent Christian woman, whose love to the Savior influences her life and character. She never wounds his cause—never compromises the dignity of his religion. She would as willingly have placed the crown of thorns that pierced his dear temples, as to bring, by word or action, a reproach upon his cause. Earthly sorrows may cast their shadows along her path, but her faith enables her to say, Not my will, but thine, Oh God."

☞Should Subscribers not receive their papers they will be promptly forwarded by notifying the Printers. Full setts always ready for new subscribers.

THE

RELIGIOUS HISTORIAN,

FOR 1872.

In the belief that there is a great and fruitful field of Christian labor, not fully occupied, we have established The Religious Historian, for the purpose of re-examining *the Elementary Principles of the Christian Institution*, and of giving our energies to *Church History*, as revealed in the Bible, found in the world's history and set forth in Denominational records. All matters of a practical character, connected with the Church of Christ, shall have due attention, and Education, especially, will come under revision.

TERMS:

The Religious Historian, will be issued in Monthly Numbers; of 32 pages, neatly covered, at One Dollar, per annum in advance. Publication Office, at the old stand of John T. S. Fall and Sons, Nashville, Tennessee, Corner of College and Union Sts.

Exchanges will be sent to Franklin College, Tennessee.

T. FANNING, Editor.

CONTENTS.

Spiritual Light—No. 4.....97
Education—No. 4.....107
Ancient and Modern Churches,.....111
Church History—No. 4.....116
"I D'nt Understrnd It." 123
The Sabbath? 124
Institutions of Learning,.....126
School Advertisements,.....127
A Word to Christian Women,.....128

PRINTED AT THE

BEN FRANKLIN PRINTING OFFICE,

BY

Jas. W. Fall & CO,

CORNER OF COLLEGE AND UNION STREETS, NASHVILLE.